was supposed to be strict and the teacher was generous in his use of the ferule.

The texts memorized were designed to fit the pupil for the state examinations. For the beginner they included first the *San Tzu Ching,* or "Three Character Classic/' a short compendium in rhymed lines of three characters each of standard Confucian philosophy and ethics and of Chinese history, concluding with incentives to study in the form of noteworthy examples of past ages. Then followed the *Pai Chia Hsing,* or "Hundred Family Names" (in reality more than four hundred surnames), the famous *Ch'ien Tzu Wen,* or "Thousand Character Essay/' in which none of the thousand characters occurred twice, a series of "Odes for Children/' and the *Hsiao Ching,* or "Classic of Filial Piety." These were succeeded by the famous Four Books and Five Classics of the Confucian Canon. Poetry might also be studied, perhaps as copy for learning to write the characters.

By no means all who entered the elementary schools remained long enough to complete the curriculum. The majority usually dropped out after a year or two. They had acquired the ability to read and to write a number of characters and returned to the fields or went into a store or a handicraft. It was only the rare boy who possessed the ability or whose family could provide the means to pursue the course long enough to be prepared to compete in the state examinations.

The secondary schools gave their students additional training in composition and literature and in the study of essays selected from those which had won recognition in the civil service examinations.

The faults of the system are obvious. A curriculum designed to prepare applicants for the government

examinations was pursued by all, even though only a minority of those who began it had any serious thought of qualifying for these tests. It was confined to limited phases of human knowledge. The lack of physical education and of training in hygiene took a heavy toll in life and health. The method of instruction emphasized memory and discouraged independent thought. Even the finished products were very limited in their range of information and were inclined to be blind to the existence of other realms of knowledge and to have a bigoted pride in their own attainments and in the finality and